



# The Temple Artisan

JUNE, 1906

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Mysticism, Social Science and Ethics

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## THE TEMPLE.



**P**RIMARILY, The Temple is a cosmic organic center, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun,—the Universal Heart,—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The Organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out; but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Savior, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address The Temple, Oceano, California.



# The Temple Artisan

V. VII.

JUNE, 1906

No. 1

Behold, I give unto thee a Key.

## To the Dead in Life

The first of the three keys which I give unto thee is the key of the kingdom of heaven. This key is the key of the kingdom of heaven, and it is the key of the kingdom of heaven. The second of the three keys which I give unto thee is the key of the kingdom of earth. This key is the key of the kingdom of earth, and it is the key of the kingdom of earth. The third of the three keys which I give unto thee is the key of the kingdom of hell. This key is the key of the kingdom of hell, and it is the key of the kingdom of hell.

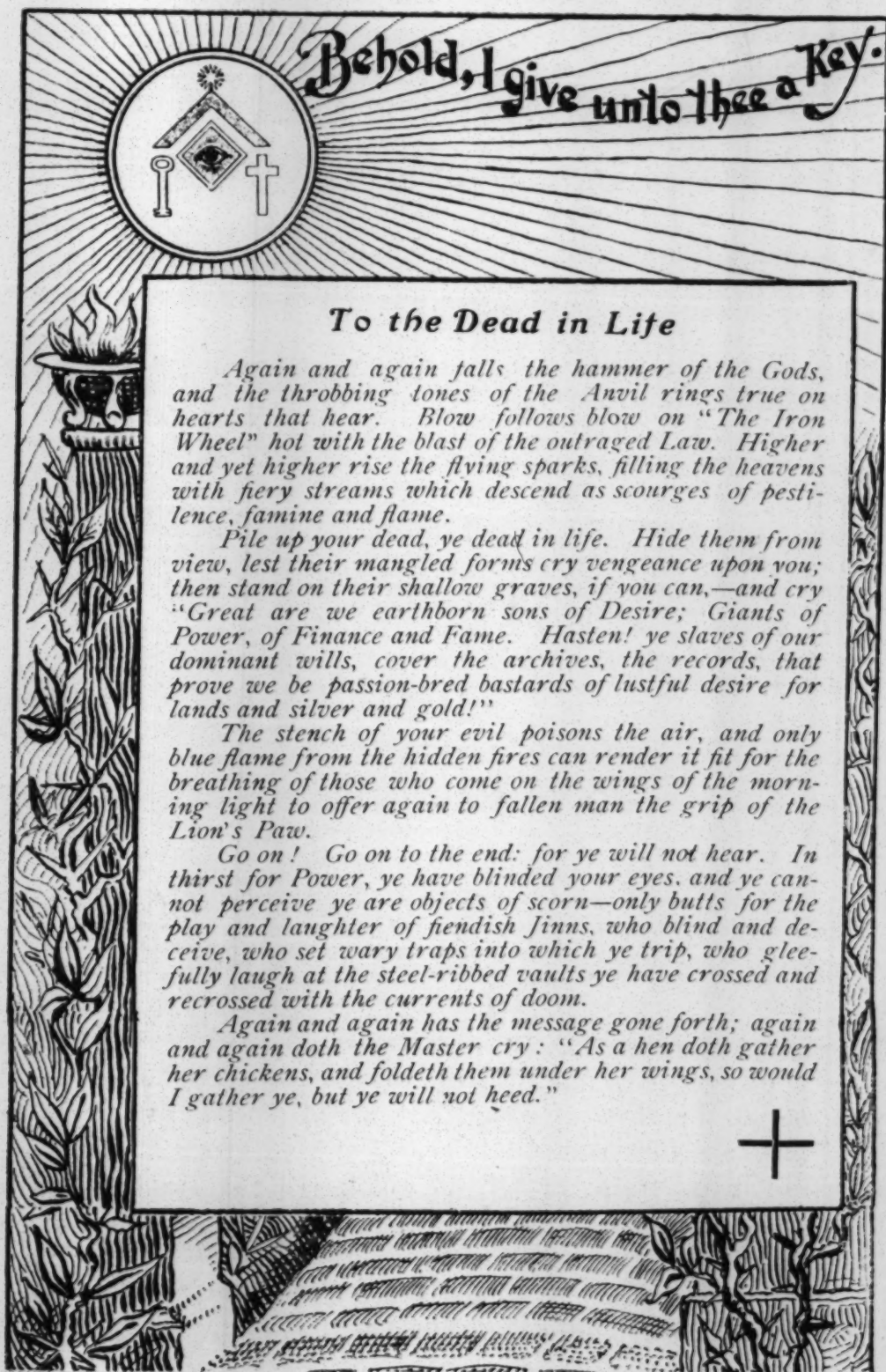


# The Temple Artisan

Vol. VII.

JUNE, 1906

No. 1





**GO ON.**

Go on with your voting and organizing,  
 Your judging and condemning and punishing,  
 Your recruiting and drilling and building of warships.  
 You say it is your duty.  
 I think that perhaps it is.  
 All that I know is that it is not mine, and that some day it will  
     cease to be yours.  
 The time will come when you will have grown beyond all that,  
 When you will see the absurdity of it all,  
 When you will lay aside childish things.  
 Go on then; play with your bats and balls and tops and pocket-  
     knives;  
 Bump your head; stub your toes; cut your fingers and let them  
     bleed; learn from your only schoolmistress—Pain.  
 You cannot share our experiences; you must each have your  
     own,  
 When you have at last finished your term, and left the narrow  
     school and playground,  
 We will give you a rousing welcome in the real world outside,  
 Where men live one degree nearer the cause of things,  
 And where the air is clearer and the sunlight brighter.

ERNEST CROSBY.

**TO WHOM IS IT SAID?**

The awful charges made on the preceding page—the Master's own page—as well as the implied results of past action, will strike a heavy blow at the hearts of some of us, if so be we are among the ones indicated. Many will say "Is it I? Am I among the doomed"? and who can answer the question save he who asked it? and then only, to a certainty, if it chances to strike some long-forgotten chord and recalls some similar message sent out at the close of some past world period, which fell on the "dull ears that would not hear," and so brought death and suffering in its train; or fell on quickened ears, and led us to flee to the hills—the hills of Atonement; the mountains of enlightenment.

For it does mean US, to whatever extent WE are guilty of the charges made. But remember it is only so far as we *are* guilty. If our consciences say "Yes, it does mean you," is it not

time for us to call a halt, and turn and face about? If *our* consciences say "No, it does not mean you, for you have done all you are capable of doing for the help of humanity," is it not all the more important that we find those to whom it *does* refer, and drag them, if need be, to the Master's feet?

We must not forget that sins of **omission** are the negative aspects of the sins of **commission**, and Karma will hold us as strictly accountable for one as the other. We are only too liable to forget this, and pat ourselves on the back at the thought of the good things we have done, entirely forgetting all about the things we "have left undone."

Master once said, "There are thousands of souls in the world, waiting for the word, the touch, that you alone can give them."

If there is a Karmic tie between us and some other person which gives us individually, of all people, the power to influence that person in some particular way, and we make no effort to pay off the debt we have contracted in some other life, it may be, we will only be adding interest to principal, and when the debt is finally collected, as it surely will be, it may bankrupt us mentally, morally or physically.

If we permit false pride, indolence or fear, to influence us to refrain from "going out into the highways and byways of the world," and seeking the wanderers from our own fold, we can make sure we shall never hear the most beautiful words that can ever fall on the ears of a human being: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Service is the law of Life—the holiest thing in all the world, and yet how little real heart-service we give to the Masters in return for all they are giving to us. Everything and everybody comes first with the majority of human beings. They, the Masters, can take what is left if there **is** anything left; and yet we sometimes wonder why **They** do not come closer to us individually; why **They** do not single us out from the multitude for special notice, when we have done some little service for others, or tried to open our own hearts to the Lodge, when, in nine cases out of ten, that service or aspiration has only been some other form of intense selfishness.

The Master H— once said: "If you really **believed** what I have said to you, could you sit idly by and see thousands of your fellow creatures drift away into outer darkness, without making an effort to save them?"



The question is very pertinent. If we **believed** with our whole hearts, and could reach them in no other way, we would stand on the street corners, mount any old box or platform, in the midst of any gathering of people, and cry aloud the message we have been given.

What would we think of a person who knew the late earthquake and consequent fire was coming, and that thousands of people would be burnt alive, and who sat down to figure the interest on his stocks and bonds; or to embroider a table cloth? Yet this is practically what the majority of us are doing, if we are making no effort to bring others to a realization of the truth as taught to us; and we are doing it by means of "the things we have left undone," before mentioned, and consequently, the Message we are commenting upon **does** concern us, in such an event.

#### **HOW AM I TO BLAME FOR THE EARTHQUAKE?**

If you have vilified a brother, degraded a sister, betrayed a trust, you have helped to cause an Earthquake, or some other great convulsion of Nature.

Such a convulsion is due to an explosion of confined forces, an explosion which has been precipitated by the last ounce of pressure brought to bear on matter in a definite area of space, and the substance or force which produces that pressure, as well as the energy confined in that matter, has been originally created by the anger, hatred and revenge of the humanity resident within that area, operating as treachery, malice and inhumanity.

This will seem theoretical only to those who are unable to see that Nature's beneficent forces are always silent and harmonious, even in disintegrating forces. Noise (inharmony) belongs to the negative pole of manifestation, and the power of explosion in Nature or Man is always generated by the negative aspect of mind or matter. By following the law of Correspondences, it will not be difficult to see that first, as color (awakened by individual or collective mind) and finally, as energy, the explosive power in matter has been generated and set in action by man himself instead of by Nature, as has been so erroneously charged.

The Corrosion and Erosion of metals and stone, which frees the energy confined therein, is primarily due to the direct action of cosmic forces which may be commonly recognized as malice and inhumanity, and the individual use of such forces invariably

react upon the generator of the same, and result in the bursting of blood vessels, ruptures, apoplexy, paralysis and kindred diseases, induced by explosions in the brain and heart centres of man.

You may say "all this may be true, but surely the amount of force generated by a single human being could not precipitate such a calamity as a great earthquake." But think a moment. If a vessel is full to the brim, another single drop will cause it to run over. If the trigger of a gun is lifted beyond a certain definite point, the whole load will be exploded. If it only requires the action of a single little fiery life to fill a measure of Karmic retributive force, that infinitesimal life would surely be all that was needed.

B. S.

### SOME PROPHECIES.

Will some of our critics help us to see why it is necessarily pessimistic or injurious to others to call attention to the mistakes we all have made, the inevitable results of these mistakes, and connect both with the prophecies and warnings given by older, wiser heads than our own, when there are ways by which we can counteract or minimize these results; and the only object in view is to awaken people to a consciousness of such possibilities before it is too late. There is as much justice in such criticism as there would be in the condemnation of one person for showing another that he had dropped a match into a pile of shavings near a pan of gunpowder, when the latter must of necessity retrace his steps about the time the gunpowder would explode.

Extreme optimists commit as many woeful blunders as do the extreme pessimists. The middle ground is the only safe and true centre of operations for criticism or anything else.

We have been sorely attacked, even by some in our own ranks, for iterating and reiterating the prophecies of the Masters relative to the destruction of a vast area of the Atlantic Coast, as well as of other lands in other localities, within the present century.

It has been said that H. P. B. predicted no such catastrophies in the near future, and that in fact, such pessimistic utterances did much to turn away many people from the Temple who might otherwise be drawn to it.

Sad, indeed, will be the awakening of those who have not accepted such prophecies and credited them to the divine love,



the compassion and desire to save from disaster even those who now condemn, torture and repudiate the Agents chosen to give notice to those warning cries.

Especially sad will it be for those whilom disciples of H. P. B. to whom so much was given, and therefore from whom much will be required, but who are content to sit idly by without making a move to materialize the truths she taught, and who try to tear down the foundation of every structure that others are building on those same truths, if there chances to be a difference of opinion in regard to the way the roof of such a structure should be finished.

In reading over some old volumes of Lucifer, edited by H. P. B., we came upon the following, which corroborates much that has been said and written on the same subject:

#### EXTRACT FROM LUCIFER.

Oct. 15, 1891, by H. P. B.

"Verily all the wonders of our age are destined to become but the ephemera of the century that is slowly approaching us, while they remain but the dreams and often the nightmares of the present era. All this will pass away and be no more. A seismic breath in Egypt may occur to-morrow, and the earth will then "open her mouth" and will swallow the waters of the Suez Canal, and it will become an impassable bog. A "terremotos," or worse still, a "succussatore," as they are called in South America, may lift Long Island Sound, with its "Liberty," and toss them both a hundred feet into the blue air, but to drop them down, covering their watery graves with the never-drying salt tears of the Atlantic Ocean." "And the same thing threatens Lutetia that was, and Paris that is, and our own British Isles."

B. S.

#### KARMA—ACTION AND REACTION.

##### TEMPLE TEACHINGS, OPEN SERIES, NO. LII.

Throw a stone into a quiet pool of water; a sound into the silent ocean of Ether; an idea into the quiescent mind of man, and you disturb the equilibrated condition of a definite field or sphere of substance, which will result in setting wave after wave in motion, in ever increasing circles, that will not break until they have struck the circumference of that measurable sphere. Having reached that boundary, the energy which guided those

waves will at once return to the centre from which it was impelled.

In relation to the idea thrown into the mind of man, the after-thoughts which come trooping into that individual mind on the return waves of Manus are the distorted reflections of the original idea; sometimes these images are unrecognizable by the thinker for the reason that he has not fully grasped the potentialities of the idea when it first presented itself.

The return waves of the sound sent forth into the ether bear back corresponding images, broken geometrical forms, inharmonious or minor chords, as it were, unrecognizable by the maker of the sound, because he knew so little of the action of the energy he released.

Every act, good or bad, perpetrated by man, produces a correspondingly great result, as its released energy pours out and into the ocean of Prana—life force. And as the image of an object or individual at the centre of operations reflects a certain distorted image of itself on every wave of the startled pool, so a certain reflection of itself is cast on the waves of Prana, within a certain radius, by every act of man. These reflections may seem to bear no resemblance to the central object or individual, but to the Wise Man, the Seer, they are unmistakable evidences of their primal cause and final result.

If you could read the reflections of a good deed aright, they would take you through many and devious paths—through many peoples and nations, back to the doer of that deed, as surely as to-morrow's sun will rise to your view. You cannot lift a finger, give birth to a single idea or utter a sound, without disturbing the equilibrium of a world—and, to some extent, a universe; and the crest of the thus awakened wave will as surely bring back to you the reward or punishment for the act.

This law is back of the tracing of all crime. Invariably the criminal leaves reflections of himself, of his act, in some form, upon every retreating footstep, in every following act. It is only because the human sleuth is not wise enough to read the signs that a criminal has left behind him, that the latter ever escapes his pursuers.

You may give a coin to a needy man; and mayhap may never connect that gift with the offer of the highest gift in the power of a nation; but if the motive power that actuated the gift was high enough, and if the recipient accepted it with as high a pur-



pose in view, and put it to as high a use, the triune energy thus generated would break forth into waves upon which the images of the good effects of that act would be imprinted and the return waves would inevitably bring back to you the value of your gift increased by seventy times seven.

But remember—it will be according to the **height** of the **Motive, Purpose, and Use**, as to how great a circle will be inscribed by the released energy and to how great a **height** the waves will reach, and therefore as to how great an accumulation of indebtedness will be repaid to you.



## CHILDREN'S DEPARTMENT

### *Temple Builders—Lesson 30*

#### THE LIFE OF THE WORLD

How many of you have ever thought that the earth is alive, a living, thinking, breathing being having a place among the stars?

The orange and apple have a peel or skin. So has the earth. We live on the skin, or outside of the earth.

Scientists say there is much heat and fire inside. There are great cavities in it, spaces big enough to contain all the cities of the world.

Some say if we were able to get to those places they would be much more beautiful than anything on the outside, and if we were to go in far enough there would be no storms, no earthquakes, no tidal waves.

As we go toward the center of anything we get nearer its real life—God—Peace.

Jesus said: "The kingdom of heaven is within." So we can only find the kingdoms of peace, love and harmony within our hearts. It cannot be found outside ourselves.

If we want to find the kingdom of love and harmony in another we must look within that other's heart, not on the outside. If we look merely on the outside we would find many faults. The outer part of us, or our personalities, are undeveloped. They are rough and harsh, like the crust of the earth.

In all fruits we always find the best part underneath the peel or skin. Why should it not be so with the earth?

We also know that our best and highest thoughts are the deep ones. They come in the silence. They are not the ones that come on the surface and in noise.

The fire and heat in the earth correspond to the fire and heat in our bodies and show the earth is alive. The moon is said to be a dead planet because its fire has gone out.

When the thoughts and desires of people get bad they poison the inner air of the world and diseases are caused. Also wars, and even volcanic outbursts and earthquakes occur. They clear away the bad conditions that have gathered just the same as when measles, scarlet fever, small pox break out in the human system, poisonous matter in the blood is thrown out and the person's life is saved.

So if these hidden inner fires did not break out as they do they might cause the earth to die or break to pieces.

Thus each Temple Builder can help the earth to be a better and a safer place to live on by having pure and good thoughts, by trying to do good whenever they can, by relieving sickness and distress, and by being patient with one another. In this way they are real Temple Builders, as the real Temple, we have been told, is humanity and is being built by thoughts and desires, "so that there was neither hammer nor axe nor any tool of iron heard in the house while it was building."

Temple Builders all are we,  
Building for God's eye to see;  
Not with hammer's cheery ring,  
Not with outward chiseling;  
Back and forth no plane we draw,  
Never need we use a saw;  
Though no tools our hands may show,  
All the while the buildings grow.  
Temple Builders day by day,  
Building with the words we say;  
Building from our hearts within  
Thoughts of good or thoughts of sin;  
Building with the deeds we do,  
Actions bad or pure and true;  
Oh! how careful we must be,  
Building for eternity.

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Builders should read or be told the story of King Solomon's Temple and find its inner meanings. The song accompanying this lesson is "Canst Thou Count the Stars?" from Songs and Chimes for Little Ones; also "Holy, Holy, Holy!" Tune, *Nicea*.



# The Temple Artisan

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## EDITORIAL MIRROR.

When the "end of the world" seems imminent, then it is that men are willing to hark back to first principles and give a thought to their origin and destiny. The eternal verities are far away until he is caught in the grasp of cosmic forces and shaken from one extreme to another, is forced through paths of acid and blood, and fire and ice. And when the "solid earth" is no longer solid under his feet, he is indeed bereft and must perforce look within, because there is nowhere else to look for help—and the **Real**.

Great world events are so fast confirming the warning and prophecies and instruction transmitted through The Temple that we feel it our duty to call attention now and then to the earlier messages and teachings. In the next paragraph we quote the message from the Master's page of The Artisan, in Number 1, of Volume III, 1902.



*Reason's votaries—blind leaders of the blind—shepherdless sheep, straying in barren, waterless wastes, in treacherous quagmires; or making dwelling places at the foot of fiery mountains, at the mercy of the Demons who are but sleeping; or in the beds of old rivers, the waters of which shall once more return and overflow their banks;—know each of you that the wild beasts of the forests, the lizards sunning themselves on thy thresholds, interpret the signs of the times far better than thou—thou who hast enthroned earthly reason, and cast down the God of ancient Wisdom,—thou who hast set on high the darkness of the lower mind and quenched the Light of Intuition!*

*The wild beast fleeth from the path of the storm; thou seekest that path upon which to build thy resting place; nor can'st thou flee if thou would'st, for thou hast weighted thy feet with the lead of possessions, and art caught—as it were—in a net of things.*

*What boots it to thee that a warning voice from the mountain top rings out again and again; thou can'st hear but the clink of Gold in the Market place and the beguiling voice of thine earthborn God—human reason.*

It has been demonstrated that the temperature of the earth increases one degree for every sixty feet down. Assuming such a rate to continue beyond the deepest mines, at a depth of only a few miles, the heat would be sufficient to fuse any known rock. Some scientists assert that the crust of the earth is not over thirty miles thick except in places where it may have a depth of hundreds or even thousands of miles. These thicker sections may be the, so to speak, bonier sections, constituting the real foundation of the earth. Thirty miles thick is, with a body as large as the earth, thinner than the shell of an egg, and capable of being smashed as easily in the grasp of the titanic forces of nature.



An earthquake wave is a vibration of the solid crust of the earth, and such a disturbance, according to science, would result from a sudden shock or blow given upward in the interior of the earth, from which as a center waves or tremors may be propagated in all directions through the solid ground. In many cases the shock is preceded by a rumbling noise like distant thunder. Earthquakes are often followed by volcanic outbursts in active volcanoes, or by a renewal of activity in those supposed to be extinct. Most volcanoes are located near the sea coast, and it is supposed that through some fissure in the bottom of the sea, water flows into the molten matter, and generating gases and steam, produces the eruption. Water, gaining access to great deposits of metallic sodium and potassium is also said to be the exciting cause of earthquake and subsequent volcanic eruptions.



The crust of the earth is evidently very thin at San Francisco and vicinity, and if the bay there is the crater of an extinct volcano, as it seems reasonable to think, it would not be surprising to see some remarkable phenomena occur in the near future. It has been noted, that after severe earthquake shocks there is apt to be either a rising or submergence of the land directly affected. It is reported that during the series of earthquake shocks the waters of the San Francisco Bay boiled and seethed. Nature first warns, then acts. This was the case of Vesuvius, which was "extinct" for over two thousand years. Its crater was so filled up with growth that no one suspected



it was a slumbering volcano until in about the year A. D. 63 a series of earthquakes culminated in the great eruption which destroyed the cities of Pompeii, Herculanaeum and Stabiae, covering them beneath deposits thirty feet in depth.

And yet foolish man continues to make his dwelling place at the foot of fiery mountains, in treacherous quagmires, or in beds of old rivers, while the beasts of the forest and creeping things alone seem able to interpret the signs of the times far better than he who has set on high as his beacon the darkness of the lower mind and has bound himself in a spider web of personal possessions and things fleeting and corruptible.

W. H. D.

### THE EARTHQUAKE AFTERNESS.

The management of conditions obtaining as a result of the earthquake has been so good that the smaller towns of California, though ready, were not called upon to care for many refugees. The bulk of the people leaving San Francisco went to Los Angeles direct or to cities like Portland and other places. Many had friends and relatives in various parts of the State and went directly to them. Those with means chose their own location, and the many left at San Francisco, estimated at 150,000, seem loath to leave where they are now being cared for.

On the 9th of May last, the Temple sent Miss Read and Mr. Leitch to San Francisco and Oakland to lay lines connecting with this work, and to see at first hand what could be done for those in need of the help which this Centre was in position to render. The following extract from their letters will give a fair idea of the conditions as they found them:

"The city in ruined section beggars description; you cannot realize unless you see the condition of all that was once San Francisco. The wharf and ferry-house are intact, but the ruin commences right outside and continues up Market street on either side for many blocks. About 500 blocks in all have been destroyed. In speaking of ruins, it means that block after block is absolutely razed to the ground. \* \* \* One thing is very remarkable—the clean sweep made by the fire is so clean that no charred wood remains, and the remaining brick work is comparatively free from smoke effects. Some places with iron frame work are standing, but the iron hangs in loops and

streamers and looks like ribbons in a dry-goods store. Skeleton houses, or piles of brick and bent and twisted iron remain to tell what had been—and yet the people are going about their business, whatever it may be, in a quiet, orderly, unconcerned sort of way. There is, of course, a certain grave expression on most of the faces; some look dazed, as if the shock had for a time taken away the realizing sense, others you see are only too keenly alive to the conditions around, but the general impression a stranger would receive on entering the place and visiting different sections, is that the magnitude of the disaster has aroused the better and finer nature of the people and everywhere you see a kindly disposition to help each other and to endure without complaint. We have visited all of the camps and talked with the officers and those in charge. We have been well received, but there seems small desire on the part of any of the people to leave this part of the country.

We visited first the Hearst camp, which is composed principally of the very poorest. We talked with Mr. Stamford, Mr. Inez and a physician. Also went to the tent where a few consumptives were located and talked with them. There is small desire on the part of any of the people to leave this part of the country. We next went to the Chamber of Commerce to see Major Irwin, who is in charge. He seemed very glad to know of our work, took literature and listened attentively to our information concerning the Halcyon and the Open Gate. We then went to Golden Gate Camp and saw Major McIvor. To-day at his suggestion we go again to the hospital to interview Major Gilchrist. Order prevails and they are rapidly systematizing the work so far as traffic and health conditions are concerned. \* \* \* There are many wild plans afloat, and there is likely to be much suffering, pain and sorrow later on that cannot be avoided. We can only do our best and leave it there."

The latest letters indicate that some worthy cases desirous of leaving the city would be sent to Oceano for help and succor.

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#### TEMPLE HOME ASSOCIATION NOTES.

Members and friends will no doubt be interested in seeing a recapitulation of the various branches of work in which the Association is actively engaged at the present time. It is given herewith: Halycon Hotel and Sanatorium; Open Gate Sana-



torium; farming, about 100 acres; gardening, about 6 acres; poultry industry, about 2,000 hens. Construction Department: a—carpentry, b—painting, c—plastering. Agency Department: main article handled, Eternal Egg Preservative.

Twenty-six people, all members, are more than busy, carrying on the work necessary in these various branches and departments.

In addition, some outside help is required at times. The above enumeration does not count the members living at and working at the Temple Headquarters cottage. These would add five more to the list if counted.

The Eternal Egg Preservative, a Swedish product, is all that is claimed for it. Thorough trial has demonstrated that eggs preserved with it will keep so far as sense of sight, smell and taste is concerned, **absolutely fresh** for six months and more. Sub-agencies are now being established in various States by the T. H. A. Any who may be interested in this should write to Otto Westfelt, Oceano, Calif. See "ad." in advertising section.

#### THE OPEN GATE.

The Open Gate is now fairly started and the outlook for a great and successful work is very promising. Good connections are being established with Phoenix, Arizona, through our sister, Miss Bertha Grace Teller, who lives there, and a number of patients are expected from that region very soon. The following letter to one of the doctors from the Rev. J. S. Matthews, the first patient received and cured at the Open Gate, will be of interest to many:

May 17, 1906.

My Dear Doctor:—

I feel it my duty to write you a little in detail, as possibly my experience before coming to, and during my stay in, the "Open Gate" may be of benefit to others situated as I was, and like me not knowing what to do. I can very well understand the slowly dawning truth reluctantly forced on one of the dread fact that the "Great White Plague" has claimed one, and then the waiting for the inevitable, slow but sure—the despair of some, the resignation of others, as they feel the beginning of the end.

Let me give you my own personal experience. I am, as you are aware, a clergyman of the Episcopal Church, and for many years actively engaged in mission work. For some time past I had been failing in health, and about three years ago had to retire from active work with

the hope that after a thorough rest I would have many years of usefulness before me. But somehow I grew weaker, lost considerably in weight, and the least exertion tired me. Still I hoped that this condition was only temporary. One day I was considerably alarmed by having after a fit of coughing a severe hemorrhage, followed at intervals by others, but even then I would not allow even to myself that my lungs were affected, but maintained that it was only a cold that time and care would cure. But time and care did nothing for me. One day a brother clergyman, an old and dear friend, noticing my rapid decline in health, insisted on my consulting Dr. Haynes, of Los Angeles, an authority of national renown on Tuberculosis. I did so, and after a careful examination was informed that my left lung was affected. I repeated my visit shortly after, was again examined, and his previous diagnosis confirmed, and then ordered to cease work of any kind, to take absolute rest, to live in the open air, eat plenty of the most nutritious food, etc. Good advice, of course, but my financial condition was such that he might as well have ordered me to take a trip to the moon. He then spoke about your place, the Open Gate, just starting, and advised me to write you. I did so, stating my condition, physical and financial, both at the lowest possible ebb, and the result was that not only did I find my way to the Open Gate, but to open hearts as well. When I was admitted last January I was so weak that I was unable to go to the train alone. I weighed one hundred and four pounds. Now I weigh one hundred and thirty-three, and have so steadily improved in every way that I can say **I am a well man, and a living proof that consumption is curable.**

With reference to the place itself. It is simply ideal. In my ministerial experience I visited many sanatoriums, east, south and west, but I never saw one so peculiarly adapted by its many natural surroundings for the restoration of health as this. The ocean only two miles to the west gently lulls one to sleep at night by the roll of its mighty breakers. The foothills and mountains, inconceivably beautiful, to the east and north, are restful and soothing in the daytime, and all around the breezes coming through the many pine trees bring promise of renewed real tents, they are genuine little homes—home-like, pleasant, more health and life. The tent life, too, is exceedingly enjoyable. While than comfortable; and to any one suffering from consumption, I can simply say that here amid the most pleasant surroundings, with the skill of the doctors, and the loving care and attention of the nurses, one cannot fail but improve rapidly and recover eventually. I wish it were possible that I could see personally the many who write to you about this place, and the kindness and care and sympathy I constantly received. I can assure those who see this, however, that the work of this Sanatorium is not an experiment, but a **fact**. You **can be cured**, and this one fact is worth a million theories.

Very sincerely yours,

J. S. MATTHEWS.

A fine suggestion is "going 'round" regarding the establishment of Open Gate tents, namely, that those so desiring and able, may buy a tent and have it erected and furnished, which tent shall then be known by the name of the donor, or any name the giver may wish. The ground around said tent can also be beautified by the donor in any way desired. If not on the spot, those in charge of the Sanatorium would carry out all wishes not contrary to the sanitary and other rules required. Fifty dollars will pay the cost of a tent with lumber and labor of building. Fifty dollars more will pay for the furniture and



all things needful to go in it to make a patient comfortable. One tent, "The Ide," has been donated on this plan. All tents are 9x12 feet and have a fly, which is necessary. Any interested in this may pay for the tent alone or tent and furnishings, as they may elect. Who will be next to follow this up?

### TEMPLE ACTIVITIES AND NOTICES.

Members are reminded that the next Annual Convention of Temple members occurs on the fifth of August next. Each assembly of members becomes of more and more importance as the work unfolds, and all members who possibly can should be in attendance next August.

\* \* \* \*

The Temple Headquarters is fortunate in having now the services of our Sister, Miss Evalyn Earle, as stenographer and typewriter. The work has assumed such proportions that the services of a stenographer are constantly needed. Miss Earle's former home was Covina, California.

\* \* \* \*

The children of our sister, Mrs. Isabel A. Bright, have arrived here within the last month from Bridgeport, Conn., to remain permanently. This rejoices the mother's heart, and the Temple Centre is glad to welcome the young folks.

\* \* \* \*

Brother Ernest Harrison and his wife have come to the Centre to reside permanently. For the time being, they are tenting in the Eucalyptus Grove on the Sanatorium grounds.

\* \* \* \*

Brother C. W. Boettcher, formerly of Los Angeles, recently arrived here, to make this Centre his home. He will be associated with the Construction Department. His daughter Evelyn is also here, a helpful factor in the work.

\* \* \* \*

Erratum: In the article on Prana, in last April number, the musical correspondence of Prana is referred to as Re and Do. The Do should have been omitted as Prana can have but one correspondence to a musical note, namely, Re.

\* \* \* \*

For Temple dues and Helping Hand contributions, make money orders payable to Mrs. J. W. Kent, Treasurer.

\* \* \* \*

For Membership Certificates and Investment Certificates in the Temple Home Association, and for all payments thereon, make money orders payable to The Temple Home Association.

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